

**SLAVERY AS RECOGNIZED  
IN THE MOSAIC CIVIL  
LAW, PP. 1-83**

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Slavery as Recognized in the Mosaic Civil Law, pp. 1-83 by Stuart Robinson

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## P R E F A C E .

THE reason for the present publication may, perhaps, best be given in the following extracts from letters addressed to the author the day after the delivery of the discourse in the regular course of his pulpit ministrations, by a large number of intelligent Canadian gentlemen :

Toronto, Feb. 27, 1865.

REV. STUART ROBINSON :

DEAR SIR :—The interests of religion and truth require that, in all matters affecting our faith in Divine Revelation, our opinions should be clear and definite. The subject of Human Slavery comes under this category. It is a subject which in former times very much agitated the public mind in Great Britain, and, since the commencement of the American war, has been revived with great vigor, both in England and Canada. \* \* \*

On a subject of so much importance—a subject involving the interests of millions of our fellow-beings—it would seem necessary and right that we should have something more substantial than vague generalities, as an anchor to our faith.

In common with the bulk of the English people, we hold, and hold thoroughly, as you are aware, anti-slavery opinions ; but while so doing, we believe it to be in the interests of truth that the subject should be laid open to full, free, and fair discussion.

The extraordinary research and ability displayed in the Lectures on Genesis and Exodus, delivered by you in this city during

the past two years, entitle your opinions to a careful consideration; and it is only in accordance with British justice that you should have a fair hearing. For these reasons we, whose names are here annexed, request that you will permit your views, embodied in the recent lecture on slavery, to be published.

Very respectfully yours.

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TORONTO, Feb. 27, 1865.

REV. STUART ROBINSON :

DEAR SIR :—Conjointly with many others who heard the admirable discourse on slavery as recognized by the Bible, preached by you last evening, and who, with myself, would be pleased to see it in a form that would reach the mass of the people in the province and abroad, who must be interested in a just and exhaustive exposition of this subject, I take the liberty of inquiring whether you will permit its publication, and would be disposed to place the manuscript in our hands for that purpose?

I am, Rev. and Dear Sir,

Very faithfully yours, &c.

Not having before thought of such a publication, the preparation for the press, in accordance with the foregoing requests, has, of course, been made somewhat hastily under the pressure usual in such cases of public call for a discourse. The views and opinions uttered, however, have long been entertained; and the expositions of the Scriptures are in general accordance with the steadfast faith of the people of God, as uttered through their pious and learned men, in all ages up to the present. This will be apparent by a comparison of the statements of the discourse with the foot-notes which have been appended for the benefit of plain readers, who have not access to many commentators, that they may know what is the voice of the Church's interpreters. For some of these authorities, that were not within his reach, the author is indebted to

the laborious compilation of the learned and excellent Bishop Hopkins in his late work.

Though not thus coming before the public by any design or forethought of his own, it seems to the author to be somewhat providential, that he should have been called upon, just at this time, to show the people "what saith the Scriptures" concerning the relation of master and slave. The reaction from the extremes to which a plausible but fierce and reckless fanaticism had carried both the American and British people, but especially the former, seems about to set in. The sober second thought of Christian people is beginning to suspect the dogmas of the noisy, canting, infidel philanthropism whose prophets have seduced them temporarily to follow the pretended revelations of natural reason, "spiritual insight," and "universal love," instead of Jehovah's prophets whom their fathers followed.

The recent very remarkable utterances of this fanatical philanthropism from the very highest official of the American nation, since this discourse was delivered,—utterances, which, as will appear from the argument of this discourse, can hardly be characterized as less than impiously presumptuous perversions of the Word and Providence of God,—must arrest the attention of thoughtful Christian men, and lead to the inquiry whether the lights which the Churches of that country have been following to such an extreme, can possibly have been kindled at the altar-fires of inspiration. To such inquiries, it is believed, this brief yet compact and somewhat exhaustive view will be of service; especially to such as have no time or opportunity for more extended reading.

STUART ROBINSON.

Toronto, March 6th, 1855.



20

21

22

23 24

25

26

27

28

29

30

31 32

33

34

35

36

37

# CONTENTS.

---

	PAGE
<b>INTRODUCTION.</b> —Reasons for this present discussion. The authorities in biblical criticism upon which the argument relies are not partisan. Difference between the New England and the British Anti-Slavery sentiment, . . .	2-7
<b>SECTION I.</b> —Slavery in the Church, anterior to the civil code of Moses, recognized in the covenants which form the fundamental charter of the Church visible. The deliverance from Egypt was the deliverance of a nation of slaveholders from political bondage, . . .	8-14
<b>SECTION II.</b> — <i>Rationals</i> of the Mosaic civil law respecting the bond-service of Hebrews. That service was not slavery, in the proper sense, at all. The prohibition against reducing a Hebrew to slavery was not on the ground of natural right, but of special religious faith, . . .	15-21
<b>SECTION III.</b> —A system of perpetual slavery was recognized and regulated by the Mosaic civil code, substantially the same with the system in the American Southern States; nor was such slaveholding deemed inconsistent with the strict holiness symbolized in the ritual law, . . .	22-29
<b>SECTION IV.</b> —This system of perpetual slavery continued to exist in the Mosaic Church till the close of the Old Testament inspiration; and, during the interval between the close of the Old and the opening of the New Testament, vast numbers of Jews, as well as of other peoples, had been sold into slavery in all parts of the Roman Empire, . . .	29-32

	PAGE
<b>SECTION V.</b> —During the personal ministry of Jesus Christ, though slavery, in fact, as part of the social order and the question of slavery, in <i>these</i> , in the exposition of Moses, must have been forced upon his attention, Christ did not repeal Moses' permission of slavery, as He repealed the permission of divorce and polygamy, nor claim to teach a purer ethics than Moses. When actual cases came before him, not only did he not rebuke the relation of master and slave as sinful, but blessed both master and slave, and, in his preaching, referred without rebuke to the relation of master and slave, . . . . .	32-43
<b>SECTION VI.</b> —In the final reorganization of the visible Church, through the Apostles, under the dispensation of the Spirit, the ethical propriety of slavery, especially of enslaving Jews, must have been forced upon their attention. Yet the Apostles not only admitted slaveholders and their slaves together into the Church, but enjoined the Christian duties of master and slave precisely in the same manner as the duties of ruler and subject, husband and wife, parents and children, . . . . .	44-56
<b>SECTION VII.</b> —The Apostles not only recognized negatively the ethical propriety of the relation of master and slave, but expressly denounced those who "teach otherwise," as heretics from whom true ministers of the Church must withdraw fellowship, . . . . .	57-62
<b>SECTION VIII.</b> —The imminent danger to religion from the tendencies of the anti-slavery philanthropism to subvert the faith of the people in the inspiration of the Scriptures. Fallacious judgments of the greatest and wisest men under the mental and moral epidemics that seize upon society, as compared with the infallible word of God, . . . . .	62-78
<b>CONCLUDING NOTE.</b> —Application of the foregoing argument to the great secular issues now pending between the slaveholding States and British and New England philanthropism. The trilemma. Neither of its horns consistent with scriptural ethics nor with facts. The slavery tolerated in the New Testament demonstrated to be the same in principle with that in the American States. Why these views have not been pressed upon the attention of the world before by Southern writers.	78-89